



[Ecclesiastes 11:1-10](#)

(1) Cast your bread upon the waters,
For you will find it after many days.
(2) Give a serving to seven, and also to eight,
For you do not know what evil will be on the earth.
(3) If the clouds are full of rain,
They empty *themselves* upon the earth;
And if a tree falls to the south or the north,
In the place where the tree falls, there it shall lie.
(4) He who observes the wind will not sow,
And he who regards the clouds will not reap.
(5) As you do not know what *is* the way of the wind,
Or how the bones *grow* in the womb of her who is with child,
So you do not know the works of God who makes everything.
(6) In the morning sow your seed,
And in the evening do not withhold your hand;
For you do not know which will prosper,
Either this or that,
Or whether both alike *will be* good.
(7) Truly the light is sweet,
And *it is* pleasant for the eyes to behold the sun;
(8) But if a man lives many years
And rejoices in them all,
Yet let him remember the days of darkness,
For they will be many.
All that is coming *is* vanity. (9) Rejoice, O young man, in your youth,
And let your heart cheer you in the days of your youth;
Walk in the ways of your heart,
And in the sight of your eyes;
But know that for all these
God will bring you into judgment.

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(10) Therefore remove sorrow from your heart,
And put away evil from your flesh,
For childhood and youth *are* vanity.

New King James Version

This chapter marks a decisive change in the book in that it not only becomes much more positive than it has been preceding this, but it also becomes more exhortive.

Remember that the term *qopheleth* means "the lecturer" or "*the preacher*." The preacher is now calling on the people who are listening to his dissertation to make a decision. He does not say, "You can make any kind of decision you want," but He weighs his advice heavily in one direction. He says, "I want you to make a decision, but this is the decision I think you ought to make."

It becomes positive in its tone and exhortive in terms of making a decision as to what they should do with the knowledge that he has given them thus far. He strongly urges his readers or hearers to cast their lots with God.

This section begins in [Ecclesiastes 11:1](#) and ends in 12:7. There is a sustained theme of exhortation to hold wholeheartedly to the [faith](#) and to decisive commitment to obedience to [God](#), regardless of whether life is adverse or comfortable.

Remember that at the beginning of the book he said that life is frustrating. If God is involved in a person's life, he has the opportunity to remove a great deal of the frustration from his life. His relationship with God will take the meaninglessness, the vanity, out of life. But all the children of God are required to make that choice because both choices are still there.

Not only that, but we know from earlier in the book that the life of the person who is [living by faith](#) will also be filled with many of the same kind of adversities that those living in vanity are. He has to live with the understanding that many things are out of his control.

The Christian therefore has to deal with this, and the way this is done is to make a decisive commitment to cast his lot to live by faith. If he does that, then [Romans 8:28](#) will be fulfilled in his life. The difficulties will be there, but because the Christian has involved God in the way that he lives his life, then all things will indeed work together for good to those who are the elect and who [love](#) God.

— John W. Ritenbaugh

To learn more, see:

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[Ecclesiastes and the Feast of Tabernacles \(Part 2\)](#)



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